

# **Lander College For Women Library 227 West 60<sup>th</sup> Street**

Power Point Presentation on  
Researching the Asserot ha-dibrot

**Librarian- David B. Levy PhD;  
M.L.S.**



# Finding Books

- Go to the Library Homepage @ [www.touro.edu/library](http://www.touro.edu/library)
- 1: Click on **Books and Media**
- 2. From the Any Field search screen, start with a **keyword search**- Ex: keyword Decalogue
- 3. Find a book that looks relevant and click on the **call number** next to it to see the full record
- 4. The **Location Field** which indicates an abbreviation in which of the Touro libraries the book is kept.

# Asserot ha-dibrot search in Library catalogue (Books and Media)

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http://library.touro.edu/search/X?SEARCH=ten%20commandments&SORT=A&searchscope=2


RAMBI - Basic Search Google PHILOSOPHY Jewish Women's Stud... Genizah - New Jewish History Resou... JewishEncyclopedia.c... Library of Congress ...

Touro College Touro Libraries /COLLEGE

Highly relevant titles entries 10-11

10  **'Aseret ha-dibrot ha-shalem = The ten commandments : a comprehensive presentation of The Ten commandments featuring essential principles, laws and inspirational insights** c2005  
Lakewood, NJ : Taryag Legacy Foundation, c2005

Location	Call #	Status
Women's Bldg. - Reserve	JUD BM520.75 .A8313 2005	AVAILABLE

11  **Aseres hadibros = The ten commandments : a new translation anthologized from Talmudic, Midrashic, and rabbinic sources = ['Aseret ha-dibrot]** c1986  
Brooklyn, N.Y. : Mesorah Publications, c1986

Location	Call #	Status
Boro Park 53rd	JUD BM520.75 .T4613 1986	AVAILABLE
Boro Park 53rd	JUD BM520.75 .T4613 1986	MISSING
Women's Bldg.	JUD BM520.75 .T4613 1986	AVAILABLE

# Modifying Search to books at Womens' Building

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http://library.touro.edu/search~52/X?NOSRCH=ten%20commandments&SORT=A&searchscope=2&SI Google

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SEARCH FOR THESE TERMS:

ten commandments	in	Any Field	And
	in	Any Field	And
	in	Any Field	And
	in	Any Field	

LIMIT BY THESE TERMS:

Location

- Sunset Park - Reference
- Sunset Park - Reserve
- Women's Building**
- Women's Building - Reference
- Women's Building - Reserve

ANY



# Electronic e- book on Ten Commandments

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http://library.touro.edu/search/a?SEARCH=levinson,%20bernard&SORT=A&searchscope=2

AMBI - Basic Search Google PHILOSOPHY Jewish Women's Stud... Genizah - New Jewish History Resou... JewishEncyclopedia.c... Library of Congress ... MSM

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## Library Catalog



AUTHOR

levinson, bernard

College Libraries

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Search

Record: Prev Next

Author

Levinson, Bernard M. (Bernard Malcolm)

Title

Deuteronomy and the hermeneutics of legal innovation  
[electronic resource] / Bernard M. Levinson.

Imprint

New York : Oxford University Press, 1997.

[Click here to access this electronic book](#)

Location

Call #

Status

# Chart from ebook book

Deuteronomy and the Hermeneutics of Legal Innovation - Mozilla Firefox

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http://site.ebrary.com/lib/touro/docDetail.action?docID=10142251

AMBI - Basic Search Google PHILOSOPHY Jewish Women's Stud... Genizah - New Jewish History Resou... JewishEncyclopedia.c... Library of Congress ... MSN

Touro College Touro College

Deuteronomy and the Hermeneu...

TABLE 3-1 Textual sources for Deuteronomy's Passover legislation

Deut 16:1-4	Exod 23:15+18	Exod 13:3-10
[1] שסור את חודש האביב ונספת פסח ליהוה אלהיך	[15] את חג המצות תשמר שבעת ימים תאכל מצות סאמר צותך	[4] בחודש האביב [9] הוצאת ידוה סמערס
כי בחודש האביב הוצאת ידוה אלהיך סמערס לילה	לסוער חודש האביב כי בו יצאת סמערס	
[3] לא תאכל עליו חמץ	ולא יראה פני ריקס [18] לא תובח על חמץ דס ובחי	
שבעת ימים תאכל עליו מצות לחם עני ...		[6] שבעת ימים תאכל מצות וביום השפטי תג ליהוה [7] ולא יראה לך סאד בכל נבלך
[4] ולא יראה לך סאד בכל נבלך שבעת ימים ולא ילין סן הבשר אסר תובח בסרב ביום הראסון לבקר	ולא ילין חלב חגי ער בקך	

1) Observe the month of Abib and offer a passover sacrifice to Yahweh your God,

(15) The Festival of Unleavened Bread shall you observe: seven days shall you eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in it you went out of Egypt.

(4) in the month of Abib  
(9) Yahweh [your God]<sup>a</sup> led you out of Egypt

for in the month of Abib Yahweh your God led you out of Egypt, at night.

3) You shall not eat anything leavened with it

(18) You shall not offer anything leavened with the blood of my sacrifice;

(6) Seven days shall you eat

Rank Chapter

Contents

Abbreviations

➤ 1. Textual Revision and Cultural Transformation: The Hermeneutics of Legal Innovation in Deuteronomy

➤ 2. The Innovation of Cultic Centralization in Deuteronomy 12

➤ 3. The Transformation of Passover and Unleavened Bread in Deuteronomy 16

➤ 4. The Transformation of Justice in Light of Centralization

➤ 5. The Revisionary Hermeneutics of Deuteronomy

Bibliography

➤ Author Index

➤ Subject Index

➤ Index of Scriptural and Other Sources

# Searching Bar Ilan

## ➤ Search Words

- A single word (eg. ישראל) or group of words (eg. בני ישראל) can be entered into the search field. (NB. Keyboard language setting should be switched to Hebrew before typing).

## ➤ Basic Search

- To perform a basic search, type a single word or group of words in the 'Search words' text box. By typing a group of words, the resulting documents will be all documents that contain the exact expression.

## ➤ Examples

- Searching for "בני ישראל" will retrieve only documents that include the whole expression.

# Searching Bar Ilan w/Boolean

- **Free search** – Search for documents using **Boolean logic operators**:
- o **And (וגם)** – Search for documents containing both words (this being the default operator if none is specified).  
Example: *כנסת* *ארון קודש* *וגם* *בית* – search for documents that contain both *terms* – *ארון קודש* and *בית*
- o **Or (או)** – Search for documents containing either word.  
Example: *כנסת* *ארון קודש* *או* *בית* – search for documents that contain either of the *terms* – *ארון קודש* or *בית*, or both.
- o **Not (ולא)** – Search for documents not containing the word.  
Example: *כנסת* *ארון קודש* *ולא* *בית* – search for documents that contain the *terms* – *ארון קודש* but not the term *בית*.

# Proximity operator in Bar Ilan

- **(Word):[n]** – proximity operator, indicating the maximum distance between the words.
- Example 1: **(פרוכת ארון צורות):15** - search for documents that contain all the words in the expression, all within a distance of up to 15 words (maximum distance can be 99 words).
- Example 2: **(ארון קודש) וגם (בית כנסת):10** – search for documents that contain either of the terms – **ארון קודש** or **בית כנסת** or both.
- Note: Since the words **ולא** "או" "וגם", are Boolean operators as mentioned above, they cannot be searched exclusively as expressions.



# Wildcards in Bar Ilan

## ➤ Wildcards

- Wildcards allow you to search for word patterns. Wildcards can be typed within a word, at the beginning of a word and at the end of a word, and in different combinations.
- . \* (asterisk) – Represents no characters, a single character or a string of characters in the specified position.
- Example1: **בית\*** will retrieve *חבית, שהבית, ובית, בית* etc.
- Example2: **\*נדב** – will retrieve the documents containing *נדב* as well as *נדברו, נדבתם, נדבו,* etc
- Example3: **\*פ\*ט\*ר\*ס** will retrieve *אפוטרופוס, אפיטרופוס, אפוטרופסין*
- . ? (question mark) – Represents any single character in the specified position.
- Example: **ארו?ין** – will retrieve the documents containing both *ארוסין* and *ארושין*.
- . ! (exclamation mark) – Represents no characters or any single character in the specified position.
- Example: **אהר!ן** – will retrieve the documents containing *אהרון* as well as *אהרן*.

# Bar Ilan Search on kibbud av (one of the 10 commandments)

Responsa Project - Torah literature and Jewish texts | פרויקט תשובות - ספרות תורנית - Mozilla Firefox

Edit View History Bookmarks Tools Help

http://www.responsa.co.il/default.aspx

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## JUDAIC RESPONSA

Bar Ilan University Responsa - Global Jewish Database

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Hello: Touro - NY

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Search

### Basic Search

- ☐ Search selected books  
☒ Search all books

Search words

If you do not have hebrew language support, please use the virtual keyboard

Records: 20

- תנ"ך ☐ +
- מפרשי תנ"ך ☐ +
- ספרות חז"ל ☐ -
- משנה ☐ +
- תוספתא ☐ +
- מסכתות קטנות ☐ +
- תלמוד בבלי ☐ +
- תלמוד ירושלמי ☐ +
- מדרשי הלכה ☐ +
- מדרשי אגדה ☐ +
- זוהר ☐ +
- גאונים ☐ +
- מפרשי המשנה ☐ +
- מפרשי הש"ס ☐ +
- ספרי הלכה ומנהג - ראשונים ☐ +
- ספרי מצוות - ראשונים ☐ +
- ספרי משנה ומנהג - ראשונים ☐ +

# 1<sup>st</sup> 3 hits of 195 hits on pusek kibbud av

Responsa Project - Torah literature and Jewish texts | פרויקט תשובות - ספרות תורנית - Mozilla Firefox

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http://www.responsa.co.il/default.aspx

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ound 195 Documents [1 to 20] Manage Queries | Save query | Save | Print

Search in result list | Records: 20 | Excerpts: 50 words

to page: 1 2 3 ... 10

[ <<Prev | Next>> ]

1. שמות פרק כ

**מופע ראשון:** עשה יקנא את השמים ואת הארץ את הים ואת כל אשר בהם וינח ביום השביעי על כן בנה יקנא את יום השבת ויקדשהו: (יא) **כבד את אבין ואת אמנ** למען יארכו ימיה על האדמה אשר יקנא אלהיה נתן לך: (יב)...

2. דברים פרק ה

**מופע ראשון:** וזכרת כי עבד היית בארץ מצרים ויצאך יקנא אלהיה משם ביד חזקה ובזרע נטויה על כן בנה יקנא אלהיה לעשות את יום השבת: (טו) **כבד את אבין ואת אמנ** באשר בנה יקנא אלהיה למען יארכו ימיה ולמען ייטב לך על האדמה אשר יקנא אלהיה נתן לך: ס...

- תנ"ך
- מפרשי תנ"ך
- ספרות חז"ל
- משנה
- תוספתא
- מסכתות קטנות
- תלמוד בבלי
- תלמוד ירושלמי
- מדרשי הלכה
- מדרשי אגדה
- זוהר
- גאונים
- מפרשי המשנה
- מפרשי הש"ס
- ספרי הלכה ומנהג - ראשונים
- ספרי מצוות - ראשונים
- ספרי מחשבה ומוסר
- רמב"ם ומפרשיו



# Rambi: Subject search on Ten Commandments cross reference to decalogue


RAMBI - Browse List - Mozilla Firefox

File Edit View History Bookmarks Tools Help

http://aleph3.libnet.ac.il/F/IYQFVNNH5RF14H3D1KH32FPSHUDSFIMF56955X1D8SDAPTSD68-18863?fl Google

RAMBI - Basic Search Google PHILOSOPHY Jewish Women's Stud... Genizah - New Jewish History Resou... JewishEncyclopedia.c... Library of Congress ...

Quit

 **RAMBI**  
Index of Articles on Jewish Studies

[Basic](#) [Advanced](#) [Recent Search](#) [Previous Searches](#) [e-Shelf](#) [Other Catalogs](#)

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## Browse an Alphabetical Index

**Search Option:** Subject starting with ... **Search For:** ten commandments [Search](#)

---

Browse List: **Subject** [< Previous Page](#) [Next Page >](#)

No. of Records	Entry
	Ten Commandments - <a href="#">[References/הפניות]</a> See: <a href="#">Decalogue</a>
	"The Ten Commandments" (film) - <a href="#">[References/הפניות]</a> See: <a href="#">DeMille, Cecil B.: "The Ten Commandments" (film)</a>
1	<a href="#">"Ten Da'at" (periodical): index I-X</a>
1	<a href="#">Ten Days of Penitence</a> - <a href="#">[References/הפניות]</a>
51	<a href="#">Ten Commandments (Bible)</a>

# Interface of Mordecai Torczyner WebShas by Category: Family issues for honoring parents

Mordechai Torczyner's WebShas - Intelligent Topical Index to the Talmud: Main Categories - Mozilla Firefox

Edit View History Bookmarks Tools Help

http://www.webshas.org/main.htm

Google

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## Main Index

## WebShas

Search by Category

**Acts of Kindness**

Charity, Helping People, Caring for Animals, Chesed

**Biblical Figures**

People from the Bible [Tanach]

**Blessings and Prayers**

For Daily and Special Occasions

**Calendar Issues**

Calendar Calculation, Fast Days, Holidays, Shabbat

**Clothing and Grooming**

Styles of Dress, Clothing Materials, Special Garments

**Communication**

Issues in Proper Speech

**Death and Mourning**

Death, Life After Death, The Supernatural

**Determining Law**

General Principles, Loopholes, Mitigating Factors

**Dwellings**

Issues in Owning a Home

**Family Issues**

Marriage, Child-Rearing, Sexuality

# Some hits on kibbud av: Hypertext links in 1<sup>st</sup> 4 active links

ordechai Torczyner's WebShas - Intelligent Topical Index to the Talmud: Classes: Minors: Honoring One's Parents - Mozilla Firefox

Edit View History Bookmarks Tools Help

http://www.webshas.org/spec/social/katan/kibbud.htm

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## Honoring one's Father and Mother

s

[Returning the parents' lost object, vs. those of others](#)

[\[Un-\]Loading the parents' animals vs. those of others](#)

[Redeeming one's parents from captivity vs. others](#)

[Servinq as a court proxy for punishment of one's parents](#)

es

Whether a child is responsible to spend his own funds: Kiddushin 31b-32a

Whether a father may forgive his honor: Kiddushin 32a, 32a-b

Requirement on both sons and daughters: Kiddushin 29a, 30b-31a, 34b, 35a

Requirement on a married/divorced daughter: Kiddushin 30b

Which parent has precedence: Kiddushin 31a

Which parent has precedence, post-divorce: Kiddushin 31a

[Choosing](#) between honoring one's parents, and fulfilling a Mitzvah which someone else could also fulfill: Kiddushin 32a

Whether one may [leave Israel](#), to fulfill the Mitzvah of honoring one's parents: Kiddushin 31b

Choosing between Listening to them and the [Prohibition for a Kohen to Become Impure](#): Bava Metzia 32a

Choosing between Listening to them and the [Requirement of Returning a Lost Object](#): Bava Metzia 32a

Whether a Rebbe should stand before his father who is his student, and whether the father [stands for him](#): Kiddushin 33b

[Learning Torah](#) vs. honoring one's Parents: Megillah 16b-17a

# Encyclopedia Judacia Interface: Search on Decalogue

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**Encyclopaedia Judaica.** Michael Berenbaum and Fred Skolnik, eds. 2<sup>nd</sup> ed.  
Detroit: Macmillan Reference USA, 2007. 18015 pp. 22 vols.

About this Publication | [eTable of Contents](#) | [eBook Index](#) | [List of Illustrations](#)



**Title:** Encyclopaedia Judaica  
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**Imprint:** Macmillan Reference USA  
**Place of Publication:** Detroit  
**Publication Year:** 2007

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Gale Virtual Reference Library - Results

Topic overview (8)  
Brief biography (4)  
Work overview (2)  
Brief article (2)  
Law overview (1)  
Biography (1)

<input type="checkbox"/>	<b>1. Decalogue.</b> Moshe Greenberg, Aaron Rothkoff, and Mark David Kadosh. <i>Encyclopaedia Judaica</i> . Ed. Michael Berenbaum and Fred Skolnik. Vol. 5. 2 <sup>nd</sup> ed. Detroit: Macmillan Reference USA, 2007. p520-526. <a href="#">Full-text with Graphics</a>   <a href="#">7 PDF page(s)</a>	Topic overview 100% relevant
<input type="checkbox"/>	<b>2. Tablets of the Law.</b> Mark <i>Encyclopaedia Judaica</i> . Ed. Michael Berenbaum and Fred Skolnik. Vol. 19. 2 <sup>nd</sup> ed. Detroit: Macmillan Reference USA, 2007. p425. <a href="#">Full-text</a>   <a href="#">1 PDF page(s)</a>	Topic overview 86% relevant
<input type="checkbox"/>	<b>3. Parents, Honor of.</b> Aaron Rothkoff. Mark <i>Encyclopaedia Judaica</i> . Ed. Michael Berenbaum and Fred Skolnik. Vol. 15. 2 <sup>nd</sup> ed. Detroit: Macmillan Reference USA, 2007. p641. <a href="#">Full-text</a>   <a href="#">1 PDF page(s)</a>	Topic overview, Law overview 82% relevant
<input type="checkbox"/>	<b>4. Blood.</b> Jacob Milgrom, Louis Isaac Rabinowitz, and Judith Mark R. Baskin. <i>Encyclopaedia Judaica</i> . Ed. Michael Berenbaum and Fred Skolnik. Vol. 3. 2 <sup>nd</sup> ed. Detroit: Macmillan Reference USA,	Topic overview 77% relevant

Internet 100%

# Cambridge Digitized Cairo Geniza: Primary document Medieval MS

Genizah - New - Mozilla Firefox

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http://sceti.library.upenn.edu/genizah/

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Schoenberg Center for Electronic Text & Image

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## PENN/CAMBRIDGE GENIZAH FRAGMENT PROJECT

*A collaborative effort to reunite the contents of the CAIRO GENIZAH in a single online presentation.*

Documents from the CAIRO GENIZAH  
date from the 9th through 15th centuries.

Written in Hebrew, Aramaic, Arabic,  
and Judeo-Arabic, they catalogue  
the social, cultural, and religious lives of  
Jews around the Mediterranean basin.



*"Made possible by a generous gift from Mr. Jeffrey Keil."*

**Learn** about the **Cairo Genizah**, this ongoing project and its recent developments.

**Browse** the list of fragments contributed by the University of Pennsylvania Museum, the Cambridge University Library and the Library of the Jewish Theological Seminary of America.

**Search** the list of fragments by title, author, date, language, call number, contributing institution, etc.

**Tools** compare fragments on screen.

**Credits** this online presentation was made possible by the concerted efforts of individuals from several institutions

# Cairo Geniza Interface to search Ten Commandments

Search the Genizah Fragments - Mozilla Firefox

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http://sceti.library.upenn.edu/genizah/search.cfm

Google

AMBI - Basic Search Google PHILOSOPHY Jewish Women's Stud... Genizah - New Jewish History Resou... JewishEncyclopedia.c... Library of Congress ...

Author  Search for ANY of these words

Title  Search for ANY of these words

Keyword  Search for ANY of these words

Scribe  Search for ANY of these words

Subject  
Tefillin.  
Temple Mount (Jerusalem)  
Ten commandments.  
Tenth of Tevet

Date Range Between  (yyyy) and  (yyyy) Enter a range in whole numbers (e.g., 1101 to 1200).

Material  Select a material

Dimensions Width (to [31.0CM.] cm.)  x  Height (to UP TO 8.8 cm.) ☐ Match exact dimensions

Language  Select one or more languages  
Arabic  
Aramaic  
Hebrew  
Search for ANY of these languages

Number of Leaves Between  and

Fragments from ☒ UConn ☒ Cambridge ☒ CAIS ☒ JTS

# Cairo Geniza: Ms Halper 266

## Cairo Geniza: Halper 266 Kinnot allusion to Asserot ha-dibrot

SCETI: Bibliographic Information - Mozilla Firefox

File Edit View History Bookmarks Tools Help

http://sceti.library.upenn.edu/pages/biblio-record.cfm?so\_id=2297

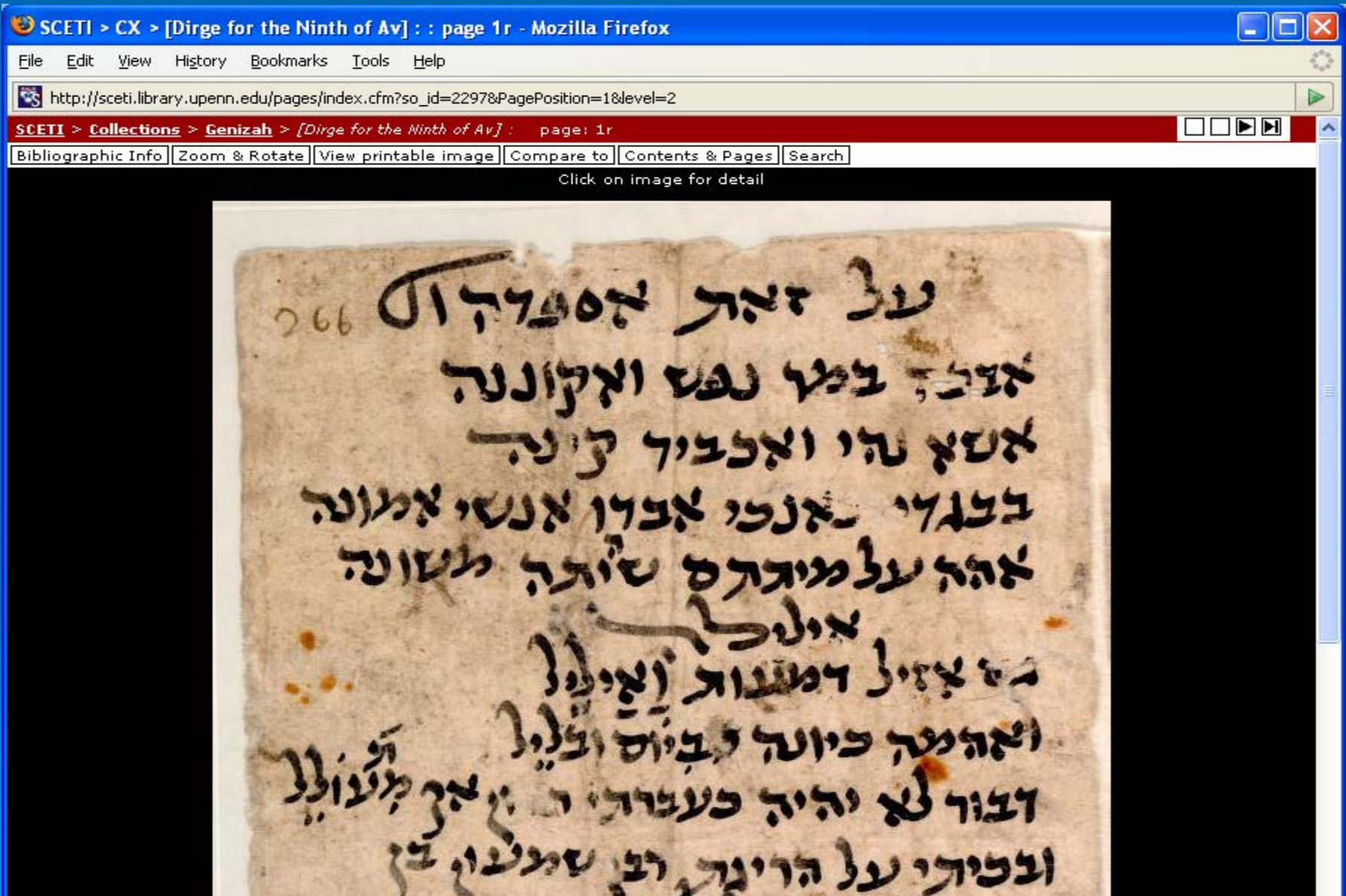
### BIBLIOGRAPHIC INFORMATION FOR RECORD Halper 266

<b>TITLE</b>	
Title Statement	[Dirge for the Ninth of Av] :
Main Entry -- Uniform Title	Kinot.
Varying Form of Title	Kinot for Tish'ah be-Av
Varying Form of Title	Kinot for the Ninth of Av
Varying Form of Title	Ten Martyrs
<b>SUBJECT</b>	
Title	Kinot.
Topical term	Ninth of Av , Liturgy , Texts. Judaism , Liturgy , Texts. Ten commandments. Jewish martyrs.
<b>DESCRIPTION</b>	
Content	.
General Notes	Fol. 1 contains 3 strophes per side; fol. 2 copied in a larger semi-cursive, disrupting graphic arrangement of verses and containing only 2 strophes; exceeding words on both fols. placed vertically in margins.  Under the heading heading אספדה על זאת אספדה, a complete version of a Kinah on the Ten Martyrs, אבנה במר נפש, ten strophes of four verses.  Verses 1, 3 are alphabetized (in the final 2 strophes, verses 1, 2, 3), verse 3 contains an allusion to one of the Ten Commandments (except for strophe 6), verse 4 alternates ובייתי על הריגתו וקוננתני על הריגת followed by the name of the martyr.
Provenance	Cairo Genizah Collection (University of Pennsylvania. Center for Advanced Judaic Studies. Library). Cairo Genizah Collection (Dropsie College. Library). Amram.
Linking entry complexity note	Forms part of: Cairo Genizah Collection.
Language	Hebrew. Hebrew Oriental semi-square semi-cursive.
<b>CONTRIBUTOR</b>	
Corporate Name	Cairo Genizah Collection (University of Pennsylvania. Center for Advanced Judaic Studies. Library).
<b>DATE</b>	
Date	[Orient. 12th century, 13th century?]

Done



# Cairo Geniza Ten Commandments



# Ten Commandments found in Dead Sea Scrolls

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http://www.sdnhm.org/scrolls/description\_2.html#deut

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## 2. Deuteronomy: The Ten Commandments

4Q41

Scroll type: Excerpted biblical text

Date: 30–1 BCE

Language: Hebrew

Discovered: Cave 4, 1952

Deuteronomy 8:5-10; 5:1-6:1



4Q41-981. A Dead Sea Scroll manuscript.  
Courtesy IAA. [Click on image](#) for larger view.

This text of the Ten Commandments is longer than traditional translations and reflects both biblical versions of the Sabbath commandment (Exodus 20:11 and Deuteronomy 5:11). This law instructs the Israelites not to work on the Sabbath to remember their rescue from slavery in Egypt and God's resting on the 7th day of creation. Many people practice this tradition of rest today.

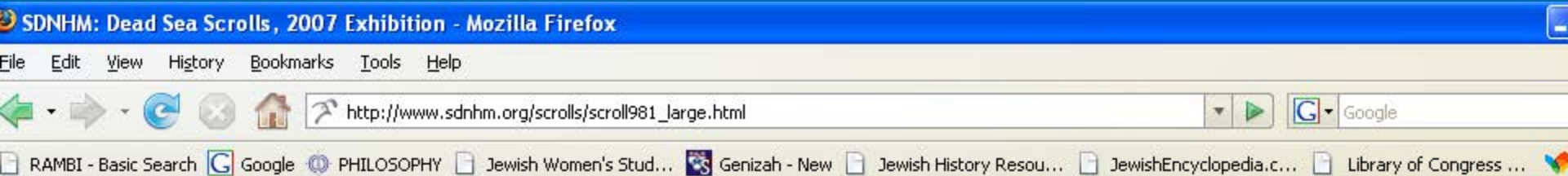
This scroll is the best preserved of all the Deuteronomy manuscripts discovered at Qumran. This text may have been used in prayer and is not necessarily a copy of the entire biblical book of Deuteronomy.

The Ten Commandments—considered by some to be a logical code of moral conduct and by others a social order designed by the Creator of the cosmos—have influence around the world far beyond their Middle Eastern origins.

Thirty-two Deuteronomy scrolls were discovered at Qumran—the text is second only to Psalms in its popularity. The biblical book of Deuteronomy contains Moses' farewell speech to the Israelites, chronicling their history and journey from Egypt to the Promised Land. The text includes teachings of the law and emphasizes God's



# Ten Commandments found in DSS



Scroll 981. A Dead Sea Scroll manuscript. Courtesy of IAA.

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# Website: Nash Papyrus (2<sup>nd</sup> Century) of Ten Commandments

nd\_century\_Hebrew\_declogue.jpg (JPEG Image, 271x470 pixels) - Mozilla Firefox

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http://upload.wikimedia.org/wikipedia/commons/7/7a/2nd\_century\_Hebrew\_declogue.jpg

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# JSTOR database search: Decalogue

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http://www.jstor.org/action/doBasicSearch?Query=decalogue&x=0&y=0&wc=on

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Touro College JSTOR: Search Results

- ☐ 1. **The All Souls Deuteronomy and the Decalogue**  
Sidnie Ann White  
*Journal of Biblical Literature*, Vol. 109, No. 2 (Summer, 1990), pp. 193-206  
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- ☐ 2. **The Decalogue**  
B. Jacob  
*The Jewish Quarterly Review*, New Series, Vol. 14, No. 2 (Oct., 1923), pp. 141-187  
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- ☐ 3. **The Oldest Decalogue**  
Robert H. Pfeiffer  
*Journal of Biblical Literature*, Vol. 43, No. 3/4 (1924), pp. 294-310  
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- ☐ 4. **The Ritual Decalogue**  
George R. Berry  
*Journal of Biblical Literature*, Vol. 44, No. 1/2 (1925), pp. 39-43  
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No. of Records	Entry
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23	<a href="#">Decapolis</a> - <a href="#">[References]</a>
17	<a href="#">Declaration of Independence</a> - <a href="#">[References]</a>
1	<a href="#">DeCordova (family)</a> - <a href="#">[References]</a>
1	<a href="#">DeCordova, Joshua Hezekiah</a> - <a href="#">[References]</a>

[D cryptage \(film\)](#) - [\[References\]](#)

See: [Tarnero, Jacques; Bensoussan, Philippe. D cryptage \(film\)](#)



## 10 Commandments Include 613 Mitzvot (TARYAG)

- A summary of the history of the development of the TaRYaG mitzvot [The number is known by a Hebrew mnemonic TaRYaG, T= 400, R=200, Y= 10, G= 3} , that the written torah contains 613 mitzvot, has a long evolution. The development of the enumeration of the 613 mitzvot spans from the Amoraic, Saboraic, Geonic, Rishonim, and Ahronim periods. Three main divisions of law around which the 613 mitzvot classify are (1) Deoraita- laws from the Pentateuch, (2) Divrei Soferim, laws deduced by means of the 13 hermeneutical rules of Rabbi Ishmael, and (3) Derabbanan, laws of rabbinic origin. In Makkot 23 b **Rabbi Simlai, a 3rd century Amora, explained (Darash) 613 precepts were revealed unto Moses at Sinai, 365 prohibitive precepts, like the number of days of the solar year** (CF. Tanchuma, ed. Buber, sec. Thetze, para. 2), and 48 positive precepts corresponding to the number of limbs in the human body
- **Midrash BaMidbar Rabbah (ch. 18) points out that 620 letters in the Decalogue refer to TaRYaG mitzvot, the remaining seven ascribed to the 7 Noachide laws.** Lists of the mitzvot circulated in the Amoraic period known as Azharot meaning warnings [of negative commandments] poems read on Shavuot enumerating the commandments, which Elbogen (Encyclopedia Eshkol) suggests that the term was used for a type of Piyyut (poem prayer) because the numerical equivalent of Azharat is TaRYaG [Alef=1, Zayyin=7, Heh=5, Resh=200] . However the earliest well known list of the 613 commandments was made in the Geonic era known as the Halakhot Gedolot. Other lists in the Geonic period included the Sheiltot by R. Acha of Shabcha (680-752) , Chefez B. Tazliach, Shmuel b. Chofni. The Helakhot Gedolot included Rabbinic laws (derabbanan) among the 613 commandments. Zunz (Literatur Geschichte der Synagogen Poesie (Berlin 1865, 4, 21) notes that before Saadya the Azharat Reshit is found in Pumpedita, and older than Azhara “Atta Hinchalta” of Sura placing them in the period of the Saboraim

# Azharot

- The equation of TARYAG with the Decalogue gave rise to the literature of the Azharot , or halakhic piyyutim , types of poems that recapitulate the TARYAG, often read on Shavuot. Several types of piyyutim although have no connection with the TARYAG Azharot, are also called Azharot. The piyyut genre is at least as old as the tannaitic period and the 3rd century contemporary of R. Judah the Prince, R. Eliezer b. R. Shimon is an early recorded Payyatan. However the flowering of Piyyutim was probably that of the 7th century in Palestine by Yose ben Yose and Yannai. The Geonim who fixed the order of prayer, sometimes fought against the inclusion of additions of piyyutim from their order of tefillah. The Avudraham notes the battle against inclusion of additional piyyutim was to prevent people from leaving the synagogues if they could not follow the piyyutim. The pre-Geonic dating of the Azharot tradition is documented by the following texts: A responsum by R. Natronai Gaon (850-860) the predecessor fo the Behag deals with the laxity evinced by some communities in recitation of the Azharot. Secondly, an automatic acceptance of the recital fo Azharot even in the middle of the Mussaf Tefillah on the part of R. Amram Gaon argues strongly for the antiquity of the Azharot, since some time must certainly have elapsed between the emergence of the Azharah and its acceptance into the actual prayer.



# Rav Saadya Gaon and 10 utterances

- Rav Saadya Gaon composed 2 Azharot. Saadya writes is due to the failing in his eyes of the customary Azharot “Atta Hinchalta” that he sees fit to replace it with something else. Saadya’s opinion quoted by Ibn Ezra to the effect that the law engraved upon the stones was in reality TARYAG in the form of an Azharah confirms that to Saadya the Azharot were of remote origin. Saadya’s Azharot contain the new approach to group the TARYAG under the ten headings of the Decalogue. Other famous Azharot such as Elijah HaZaken’s Emeth Yehge Chikki and R. Issac Algerbeloni’s Ayzeh Mekkom Binah” follow independent arrangements. Some later TARYAG lists such as that of R. David Vitall’s Keter Torah take each letter of the Decalogue to represent a member of the Taryag and then construct a 613 line poem, each containing one mitzvah and each line commencing with the letters of the Decalogue as they appear in the text. The Ba’al Halachot Gedolot is not the originator of the TARYAG lists but was preceded by the Azharot which were widespread at the time of the BEHAG. The BEHAG used the widespread Azharot tradition for his own purposes.

# Rambam's Sefer Ha-Mizvot: 613 in 10 utterances

- Maimonides composed a work known as the Sefer Hamitzvot where he put down a list of his classification of the 613 commandments, stemming from 14 roots upon which the enumeration of the commandments should be based upon in essence criticizing the Halkot Gedolot for including Rabbinic precepts among the 613 commandments and ascribing lists of Azharot to “poets” representing a beautifully rendered popularization of the Rabbinic quest to systematize the laws. In Maimonides view later Azharot found in Spain postdate the Halachot Gedolot and their errors are due to fidelity to the BeHag's classification. Rav Saadya Gaon (882-942) who found the custom of reciting Atta Hinchaltah entrenched in his time and who is cited by Ibn Ezra, predates the Azharot tradition to before the BeHaG, and Luzzatto (preface to Machzor Italinai, p. 8,10,26) concludes that the Azharah tradition (Atta Hinchalta) antedates the Halachot Gedolot. Rambam was worried that focus on just 10 commandments would cause neglect to learning from all 613 commandments. The 10 cannot be understood outside the context of 613. The wise will understand

## 613 mitzvot contained in 10 commandments cont.

- Saadya also authored an Azharot in his Siddur, “Anochi Esh Ochela” (I am a consuming fire) which groups the TaRYaG under ten headings of the Decalogue and other famous Azharot such as Elijah Hazaken’s “Emeth Yehege Chikki” and R. Isaac Algerbeloni’s “Ayze Mekom Binah” follow their own ordering principle. Numerous Azharot have been composed with TaRYaG as their theme including ones following Maimonides’ enumeration such as that by Isaac Kimchi of Provence, Joshua Benveniste, and Rabbi David Vital’s Ketter Torah dividing the precepts in 18 groups. Maimonides asserts that the mitzvot serve four purposes (1) Deot (correct notions), (2) Peulot (actions), (3) Middot (ethical characteristics), and (4) Dibbur (correct speech). Maimonides also provides a list of the TaRYaG in the Guide for the Perplexed (Pt. III, ch. 35-49). Solomon ibn Gabirol (1021-1105) is the author of the most well known Azharot titled Sh’mor Libi Ma’aneh. Ibn Gabirol states, “And He will forgive the guilt (of popularizing the mitzvot in poetic form), and He will increase the strength. And He will bestow the wisdom to make mortals understand, which is understood by Duran and R. Menachem of Troyes [Machzor Bologna, pirush on Azharah] to reflect the poets’ well intentioned searchings in attempting to popularly enumerate the precepts, while relaying on the BeHaG
- Nonetheless the Sefer-HaMitzvot of Maimonides represents the turning point and culmination of the study of the TaRYaG with the exception of the Sefer Yeraim by R. Eliezer of Metz, no TaRYaG work written after the 12th century fails to take cognizance of Rambam’s Sefer HaMitzvot. The Tosafists R. Moses of Coucy, pupil of R. Judah Sir Leon, and author of a Sefer HaMitzvot Gadol, and R. Isaac of Corbeil, pupil of the MaHaRam of Rothenburg, and author of Sefer Mitzvot Kattan, originally titled Shiv’a Amudei Olam. While the 13th century Spain was dominated by the enumeration of R. Moses of Coucy the later centuries were much influenced by the TaRYaG of R. Aaron of Barcelona HaLevy [ReAH (Rabbi Aaron HaLevi)] author of Sefer Hachinuch



# Rishonim and 10 utterances incorporating 613 mitzvot

- Solomon ibn Gabirol (1361-1444) is the author of the most well known Azharot titled Sh'mor Libi Ma'aneh, based on the BeHaG [which S.Y. Agnon built on his experience while reading this Azharot designed for recitation of the first night of Shavuot]. Ibn Gabirol states, "And He will forgive the guilt (of popularizing the mitzvot in poetic form), and He will increase the strength. And He will bestow the wisdom to make mortals understand, which is understood by Duran and R. Menachem of Troyes [Machzor Bologna, pirush on Azharah] to reflect the poets well intentioned searchings in attempting to popularly enumerate the precepts, while relaying on the BeHaG. Nonetheless the Sefer-HaMitzvot of Maimonides represents the turning point and culmination of the study of the TaRYaG with the exception of the Sefer Yeraim by R. Eliezer of Metz, no TaRYaG work written after the 12th century fails to take cognizance of Rambam's Sefer HaMitzvot. The Tosafists R. Moses of Coucy, pupil of R. Judah Sir Leon, and author a Sefer HaMitzvot Gadol, and R. Isaac of Corbeil, pupil of the MaHaRam of Rothenburg, and author of Sefer Mitzvot Kattan, originally titled Shiv'a Amudei Olam. While the 13th century Spain was dominated by the enumeration of R. Moses of Coucy the later centuries were much influenced by the TaRYaG of R. Aaron of Barcelona HaLevy [ReAH (Rabbi Aaron HaLevi) ] author of Sefer Hachinuch.

# Tashbaz's Zohar HaRakia on 613 mitzvot

- Zohar Rakiah is noteworthy in four ways. Firstly it is written in the form of a commentary to the Azharah "Shemor Libbi Ma'aneh of ibn Gabirol so that "people who tremble for the word of the L-rd should study it [on Shavut] once a year." Duran criticizes previous commentaries to this Azharah for their having mistakenly interpreted it according to Maimonides TaRYaG list. Since Gabirol followed the BeHaG Duran remains faithful to this fact, while still acknowledging the unquestionable authority of Rambam. Secondly while Duran employs Aramaisms throughout his Responsa, the Hebrew style of the Zohar HaRakia is simple and flows smoothly avoiding difficult forms of expression. Thirdly Duran's work's uniqueness is in the actual treatment of the precepts. Maimonides and Nachmanides opinions are treated briefly and the essential proofs and objections to each are given. Throughout clarity prevails, and Duran's own respectful proofs or objections to Rambam and Ramban abound so that if Rambam is the thesis, Ramban the anti-thesis, Duran's work is the Aufhebung. In a halakhic sense Duran is the Machria (Decisor) between Rambam and Ramban synthesizing his 2 great predecessors views, but rejecting both their opinions when he feels necessary so that the result is the most penetrating treatment of the TaRYaG. Thus Duran is forced to include 24 positive precepts and 18 prohibitions that appear in neither Rambam nor Ramban's lists. Among these are the precepts "to accept proselytes", "to keep far from falsehood", and to "repay a creditor." In a number of instances Duran put forth his own views of what should be counted as a commandment and what is not to be counted as a precept with regards to the predecessors Rambam and Ramban i.e. adds precepts to Rambam #32 & #157, & #216, has taharat hamet in place of no. 107 of Rambam, and replaces ten precepts of Rambam #237 with one: to judge righteously etc. Duran also includes #9 of Rambam in #8 of Rambam, has an additional prohibition on Rambam #72, , includes #104 and #105 the prohibitions in #102 and #103, has two prohibitions for Rambam #184, etc. The fourth distinguishing feature of Duran's work is its hidden mystical esoteric quality although it is fundamentally a halakhic work.



## Tashbaz's mystical understanding of the 10 commandments

➤ A distinguishing feature of the Zohar HaRakiah by Duran is its allusion to Daniel 12:3 that some will shine like the “brightness of the firmament” (Zohar harakiah) noting, “when a wise man lies down with his fathers, he leaves behind him a treasured and organized blessing: books that enlighten like the brilliance of the firmament and that extend peace like a river (Isa. 66:12). Thus the 4th aspect of the work is the mystical veiled language of its introduction, from a halakhist of the greatest renown. Moses de Leon in Or Zarua (ms. Oxford, Uri 318, Sefer Harimon, ms. David Oppenheimer, no. 731) was an “open” mystics who also wrote on the TaRYaG such as Ezra Hamekkubal followed by R. Menachem Rekanti, and Isaac Luria [Taamei HaMitzvot LeHa’Ari forming part 3 of Nof Etz Chayyim (Salonika 1852), Moses Cordovero [Taamei HaMitzvot, see Shem Hagedolim, pt. 11, no. 94 Metzudath David of Radbaz (Zalkowa, 5622). Indeed an entire section of the Zohar, the Reyah Mehmna (Faithful Shepherd) is devoted to enumeration of the TaRYaG offering a mystical interpretation of the precepts extending the concept underlying the gemarah that all 613 mitzvot stem from the decalogue but adding that Torat HaSefirot (the law of divine grades) of 10 divinely emanated sefirot, attributes of G-d from His distant gardens/ParDeS. All of the TaRYaG fit into one of the sefirot, a mystical ladder both from G-d to man and from man to G-d, linked to the Decalogue, whereby the performance of mitzvot [gathering the sparks] and contemplation of them effect theurgically the cosmos, causing chain reactions throughout the hexagramatic architecture of the sefirot representing G-d’s pleroma. Each mitzvah can be traced back via the root of the mitzvah in the Decalogue, in the spiritual ascent of the particular sefirah. Duran’s introduction is cognizant of the Kabbalistic mystery that the performance of a single mitzvah is linked with the TaRYaG mitzvot, whereby the sefirot are dependent on each other. Ultimately Duran not only synthesized the classification of Rambam and Ramban, but reconciled the mystery between the exoteric (legal open meaning) and esoteric (hidden secrets). Zohar HaRakiah is very technical and needs footnotes to make this fusion clear. For example a mystical section in Philip Caplan’s translation on page 15 reads, “There is another allusion to this due to the masters of Kabbalah, based on the 32 paths of wisdom, which Abraham, our patriarch, mentioned in his well-known book, Sefer Yetzirah (Book of Creation). When you multiply this by ten [the number of utterances] in the Decalogue, which also corresponds to the 10 sefirot [of the mystical theory], you have 230. Multiply this number by two, one corresponding to the quality of love and the other to that of awe, and it also corresponds to the commandment of “remember” (Ex. 20:8) and observe (Deut. 5:12) and also to the two qualities of divine justice. This makes 460. Now subtract that from 27 letters of the Hebrew alphabet [the 22 regular letters] plus [the final forms of] mem, nun, tzade, pe, kaph, there remains 613. For this reason the Torah begins with the letter bet and ends with the lamed [numerical values 2 and 30, respectively] to correspond with the 32 paths of wisdom

# Kabbalistic understanding of 613 mitzvot stemming from 10

- The flowering of Lurianic Kabbalah in Safed gives birth to the TaRYaG of R. Isaiah Horowitz, ordained by Yaakov Berab, who lists the precepts in the order they appear in the Torah divided into three parts: (1) Ner Mitzvah, (2) Torah Or, (3) Derekh Chayyim Tochachath Mussar, thereby mingling positive and negative precepts, who was followed by Shabbattai Cohen in the latter's Poel Tzdek. Another work stemming from the mystical environment of Safed is the work titled, Charedim, by R. Eliezer Azkari (published in Venice in 1959). Moses de Leon in Or Zarua (ms. Oxford, Uri 318, Sefer Harimon, ms. David Oppenheimer, no. 731) was an "open" mystic who also wrote on the TaRYaG such as Ezra Hamekkubal followed by R. Menachem Rekanti, and Isaac Luria [Taamei HaMitzvot LeHa'Ari forming part 3 of Nof Etz Chayyim (Salonika 1852), Moses Cordovero [Taamei HaMitzvot, see Shem Hagedolim, pt. 11, no. 94 Metzudath David of Radbaz (Zalkowa, 5622). Indeed an entire section of the Zohar, the Reyah Mehmna (Faithful Shepherd) is devoted to enumeration of the TaRYaG offering a mystical interpretation of the precepts extending the concept underlying the gemarah that all 613 mitzvot stem from the Decalogue